

# The Baptist Record.

DN B229rcj

Integrity and Fidelity to the Cause of Christ.

VOL. 21 NO. 10.

MERIDIAN, MISSISSIPPI, THURSDAY, MARCH 11, 1897.

\$1.50 PER ANNUM.

## BAPTIST RECORD

J. A. HACKETT, EDITOR.  
R. A. VENABLE, ASSOCIATE EDITOR.  
L. S. FOSTER, ASSOCIATE EDITOR.  
A. V. ROWE, MISSIONARY EDITOR.

Published every Thursday by THE BAPTIST RECORD COMPANY.  
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York. Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.  
Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

Advertising rates, 50 cents per inch.

## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

THAT is a good article on the "Sonship of Christians," by Bro. Searcy. Study it well and you will think more both of yourself and your brother.

BRO. BOWEN on the "Whitt Discovery" is incisive and well-nigh exhaustive on that line of remark. When such men think and write that way there is more than a "tempest in a teapot."

HEREAFTER the correspondents of Bro. R. R. Turnage will address him at Society Hill, Lawrence county, instead of Buford, Marion county, as heretofore. Bro. Turnage has our best wishes for large blessings in his new home.

WE regret very much to learn of the protracted illness of Bro. J. A. Snider. He has had to give up his work and give himself to recuperation and recovery. He is now with his son-in-law, Dr. Barrier, at Delhi, La. We hope soon to hear of his full recovery and return to his much loved work.

A NOTE from Prof. S. H. Shannon, of Escatawpa, mentions the resignation of Bro. J. F. Bynum and the calling of Bro. Henry Burnett to the care of the Escatawpa church, and also that of Moss Point. It is to be hoped that Bro. Burnett will accept the work. It is a fine field and he is a fine pastor. We understand that Bro. Bynum will locate on the line of the G. & S. I. R. R., where he will find a splendid field for all of his activities.

WE were glad to shake hands with State Superintendent A. A. Kincannon in our city. He still shows a trifle of weariness after a long attack of physical disability, but was still the same genial and whole-souled good fellow that we always find him to be. He reports well of his great educational work, which he says is over on the advance scale. The Professor will always have our best wishes for abundant success, as he has also of all our people among whom the memory of his personal influence and good work as a most successful school man will ever

## THE HOLY SPIRIT IN THE TEACHING OF JESUS.

In the two last articles, our investigations as to the teaching of Jesus respecting the Holy Spirit was confined to the Synoptic Gospels, Matthew, Mark and Luke. This was for the sake of convenience and clearness. We pass now to the Gospel of John on the same subject. The careful reader passing from the first three Gospels into the fourth is conscious that he has entered into a different climate of thought. There is also a corresponding change in the forms of expression and the truths set forth therein are more spiritual, more mystic. John has left us the gospel of the inner life. We are brought to consider the truth of what Jesus says and does from within and not from without—from the center to the circumference, Jesus as the great center, Jesus the source, being what he is, all things which he did and said for us and within us follows as naturally as the light comes from the sun. What he did was not miraculous according to John. The works were only "signs." So John never uses the word miracle, he speaks of Christ's "mighty works" as "signs." From the very nature of John's Gospel, we may expect to find a fuller

it, than we have in either or all of the other gospel writers. In the conversation with Nicodemus Jesus introduces the work of the Spirit in regeneration. The passage we quote entire that the reader may have it before him: "Verily, verily, I say unto thee, except a man be born from above (anew), he cannot see the kingdom of God." \* \* \* Verily, verily, I say unto thee, except a man be born of water and (the) Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Marvel not that I said unto thee ye must be born from above (anew). The wind (Spirit, pneuma) bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is everyone that is born of the Spirit." John 3:3-5, 7, 8. This is a difficult passage, because of its brevity. If we had all which was spoken by these two distinguished characters much of the obscurity would no doubt disappear, but we have only a very brief outline. The chief difficulty has been held to lie in the declaration of Jesus that one must be "born of water" as well as of Spirit. What disposition to make of the birth from water has puzzled those who are unwilling to believe that "water" means "baptism," which they consider as assigning to baptism a sacramental value which is not justified by the general teaching of the New Testament. But the purpose of this article is to show the necessity of discussing that part of the passage, however important it may be in itself. The work here predicated of the Spirit alone concerns us now. (1.) Jesus affirms that this

word rendered "again" in the Old Version and "anew," in the Revised, always means "from above" in John's Gospel. (See John 3:3, 7, 8; 19:11, 23.)

(2.) Again he says this birth is from (the) Spirit, literal out of (the) Spirit.

(3.) Again he says the Spirit in the new birth is free and inscrutable. Like "the wind that blows where it will and thou hearest the sound thereof, but cannot tell whence he cometh nor whither he goeth." That the word *pneuma* spirit, in verse 8 should be rendered "wind" is obvious. (1.) Because the word "blows" is always associated with the wind and never with the movements of the Holy Spirit in anyway. See Matt. 7:25. "And the winds blew." Also verse 27 "the wind blew and beat upon that house." Luke 12:55, "When ye see the south wind blow." John 6:18, "By reason of a great wind that blew." Acts 27:40, "The mainsail to the wind." Rev. 7:1 "That the wind should not blow." (2.) Besides, the comparison here made by Jesus makes it necessary that we understand the use of the word *pneuma* to designate wind in verse 8, rather than spirit in the sense of the Holy Spirit. The comparison was appropriate since the laws of the unknown to Nicodemus and are

The word "sound" (i.e., "voice") is highly appropriate when applied to the "wind" but not when applied to Holy Spirit in the new birth process. The Greek word for Spirit is literally *wind* or *breath*.

(4.) Lastly, Jesus says, this new birth of the Spirit is a necessity. (1.) This necessity is found in the nature of the kingdom of God. It cannot be apprehended, seen, without it. It cannot be entered without it. "Except a man be born of water and Spirit he cannot enter the kingdom of heaven." (2.) The necessity looked at from another point of observation appears as inherent in the nature of man. We do not believe Jesus intends to emphasize the fact of man's sinfulness, as the ground of his inability to apprehend the kingdom of God. The necessity here emphasized, is not an ethical or moral one, but the principle upon which the necessity is based is much more far reaching than that. It is one running through all the kingdoms of nature. Man's sinful nature we have no doubt is an obstruction to his apprehending spiritual and moral entities, but our point is that Jesus is not emphasizing that syllable of our nature when he says, "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit." We take to mean, that there are two orders of being, between which there is an impassable barrier. The two principles are not that of good and evil, but two orders of being, born of which man may partake of. By the flesh he becomes connected with the one, he apprehends it, he enters into it, by the Spirit enters into the other. Here is meant by the "flesh" than the

stance of the body. The appetites, desires, and endowments which animate and govern the body, the entire equipment with which man is furnished to put him in correspondence with the world of sense. The birth of flesh introduces him into the human kingdom with its almost infinite resources which are designed to contribute to his development and enjoyment. In this kingdom of the flesh he is subject to its laws, from which he cannot free himself. Beyond the confines of this kingdom he cannot pass. The kingdoms above him and those below him in many respects are "hermetically" sealed. This law is not peculiar to man, but obtains with the subjects of all the kingdoms of nature. This will help us to understand the other deliverance of our Lord, "that which is born of the Spirit." Like begets like, and introduces to like. As the kingdom of God is a spiritual kingdom lying above and beyond the kingdom of the flesh, man can neither apprehend it nor enter into it by natural birth. He must enter into it by birth to be sure, but not by the birth of flesh. The birth of the Spirit brings him to an apprehension of and membership in this spiritual kingdom. The necessity for the new birth of the Spirit is not found in our immoral natures as brought out here by Jesus, but in the order

of nature which extends to all the kingdoms of which there are a great number. Flesh and Spirit furnish the contrast, and not evil and good. There is a spiritual kingdom. To get into it, to apprehend it, one must be born into it, just as an other kingdoms of nature are entered. There must be the character-giving principle of spiritual life, such as brings the kingdom into being, and keeps it separate and distinct from all other kingdoms. Birth is the introduction into the kingdom, which corresponds to, and qualifies for existence in that kingdom. The source out of which comes the existence is birth. The birth of flesh is the gate through which humanity enters into the human kingdom, birth of Spirit is the gate-way through which comes entrance into the spiritual kingdom. Such is the office assigned the Spirit by Jesus in this interview with Nicodemus. The operation of the Spirit is free, like the wind. It is inscrutable; acts in accordance with his own peculiar nature, and these laws lie beyond the power of man to control. In this operation the effect, like the blowing of the wind, is the evidence of the fact. (1.) We learn therefore in this, probably the first mention Jesus made of the spirit, that the work of the Holy Spirit is indispensable in the salvation of the individual believer, that what Jesus said and did for men, can only be made available to them through the Spirit. "That there is a spirit

are not visible, not palpable, nor constrained, but free and inscrutable, like the blowing of the wind." (4.) The office of the Spirit here assigned is different from that ascribed to him in the Three Gospels. The Spirit, in them is not represented as the source of a new life, but the source of new powers, conferred with a view to arming the believers for their work. (5.) Once more, in these gospel accounts, the Spirit is given in answer to prayer, but in this passage he comes of his own will, like the wind.

## OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

## HERE IS OUR OFFER.

1. To all new, or paid-up subscribers who will send us \$2.80 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pronouncing Teacher's Bible, worth \$3.

Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "China," worth \$1.75.

Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books, on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or if in paper covers, for \$1.80.

Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer, and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year. Now turn to our last page and see our Bible picture, and what it is we offer you for so small a consideration, and make haste to let us hear from you, with the cash. This offer is open till July 1, 1897, subject to extension if we can arrange with the publishers.

We greatly desire to accommodate our brethren and sisters in the way of getting their articles in the paper when they wish. We will respect our requests, it will simply be impossible very often. All matter for the Woman's Department must be in the office by Friday morning, and all for the Editorial or News Departments must be here by Tuesday morning to insure insertion.

## New and Old.

"All things work together for good to them that love God, to them who are called according to his purpose." Do you love the Lord? Don't you love to have good things? Well, then, what is the use of being so gloomy and unhappy over the affairs of life? Let the question of love for God be settled, and all else will end well.

Life is not a game at chance, as some suppose. It is a well ordered chain of providences, each link of which is weakened or strengthened by the performance or neglect of duty; weakened if duty be neglected; strengthened if duty be performed. How is it with the chain of your life? Act well your part, and the ghost of chance will never cross your path.

We should all become less concerned about how long we shall live, and become more concerned about how well we shall live. The real measure of life is goodness, not years. Learn well the purpose of life, and let your living be the moulding of life's purpose into noble deeds. Life is not a failure if we live well; the sphere of life does not determine one's greatness. Men may be great in small spheres, or small in great spheres. Great men are those who measure up to their callings. The eye has its work, the nose its work, the foot its work; the foot may be as great as the eye, or the nose as the ear. All of us are servants of God, as the different members are servants of the body. Look well, then, to your service, leaving results with God.

"By faith Moses, when grown up, refused to be called the son of a daughter of Pharaoh; choosing rather to suffer affliction with the people than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked for the reward." From this we learn that faith in God does much towards determining the Christian's course of conduct in life. Moses, minus faith in God, would have become son of Pharaoh's daughter; Moses, plus faith in God, rejected the pomp and pleasures of life, and chose to suffer affliction with God's people. Noble choice of a noble man! Faith in God makes no mistakes. The will that is moved and influenced by it, always chooses right. Like the magnet, an intelligent, spiritual faith in God always draws the Christian into hearty sympathy and co-operation with the right. Just now the world needs men and women with faith in God. Sin has its pleasures now, as in Moses' time. The pomp, vanity, pride, and lust of life, are the mighty rivals of right and truth. The world is anxious to adopt Christians into its family. Every Christian, at some period in life, stands on a pivot between Christian duty and worldly pleasure. Which have you chosen? Which will you choose if this poised at the present? Let faith decide the question. What is one dollar today, compared with a thousand that may be had tomorrow by refusing the pleasures of sin for a season, compared with eternal rewards of Christian service?

"Godliness is profitable for

all things, having promise of the life that now is, and of that which is to come." Worldliness will profit only for a few things, and for a very short while. What are worldly pleasures but bubbles that float for awhile on the stream of time? The wicked shall be cut down as the grass; they are as the chaff which the wind driveth away. Not so with the godly. The godly are as a tree planted by rivers of water; their leaf shall not wither, and whatsoever they do, it shall prosper. The Lord will not forget their labors of love. "The path of the just shines brighter and brighter unto the perfect day." Then crosses become crowns; losses become gain; and all Heaven shouts the Redeemer's praise.

### The Whittitt "Discovery."

The "discovery" that "all Baptists," but finally narrowed to "the Baptists of England" practiced sprinkling for baptism from a certain period (1510) until 1641, is original with Dr. W. M. Whittitt. Nothing has occurred within the knowledge of the writer which has astonished and shocked him so much since he became a Baptist, as this strange production of ecclesiastical historical research, and the manner in which it was published to the world. I have refrained from expressing an opinion concerning it in any general gathering of the brethren, and in dumb amazement, which has been painful to me, I have held my peace, while at the same time I have sought for some way which might furnish one explanation that would relieve the situation and enable me to retain

my peace. The controversy, and at the same time account for my brother's remarkable discovery. After much thought on the subject, I am confident that I have discovered the only possible way to account for the strange "discovery," and at the same time hold the author in high esteem as a man of deep-toned piety and honorable Christian character.

Let us bear in mind that Bro. Whittitt is a fallible man—just as fallible as the Apostle Peter was when he was not under inspiration of the Holy Spirit. Let us bear in mind that as a fallible man he was not beyond the possibility of being influenced by preconceived views and prejudices any more than Nathaniel Peter was at Antioch. Now, with this much as a basis for a satisfactory explanation of that, to us, remarkable "discovery," we may proceed further. Let us take into account the fact that our brother was, and doubtless is, heartily opposed to "landmarkism," and has no patience with the Baptist church continuity idea; and this also, that he believes that a Baptist woman ought to join the church to which her pedo-Baptist husband belongs, which furnishes proof that our brother believes in the "branch church" theory. Now, I submit that it was perfectly natural for Dr. Whittitt to have set out with his investigation of Baptist church history traveled by preconceived views and prejudices which naturally influenced a belief that he would find a broken link somewhere more, that he set out with a desire to find it, believing that if it were found, the desire would knock the bottom out of that, to him, detestable church success

ion idea, and sustain his view of the "branch church" theory. And so it was that when our brother thought he had discovered the broken link, it was, to him, a happy discovery. That this is true is clearly shown in his article in the *Independent*, when he writes: "Happily for us, however, the above assertion that immersion was a new revelation is confirmed by the authority of Edward Barber, the founder of the rite of immersion among Baptists." "Happily for us," says Dr. Whittitt. Happily for whom? Why, for the pedo-Baptist editors of the *Independent*, whom Dr. Whittitt was personating, and for Dr. Whittitt himself. Right here in this exultant "Eureka" remark, we have a revelation of our brother's gratification at having discovered that coveted broken link.

Was our brother honest in his historical research, and in the conclusions he reached? I answer, yes, he was—just as honest as a good man can be when hampered by preconceived views and prejudices; just as honest as that pious, learned, pedo-Baptist who writes a treatise on infant baptism, and endeavors to support his positions with quotations from the Bible, and which, to the author of the treatise, are satisfactory and conclusive.

The current controversy has developed the fact that Bro. Whittitt accepted as true, that which needs to be proven, and discounted and rejected much valuable matter that would have given his investigation a different turn; while he failed to get some facts of Baptist history during the period prior to 1641, which have been brought to light in the controversy, and which have annihilated the positions assumed in the *Independent* and Johnson's *Cyclopedia*. The current controversy has developed the facts which, when summed up, are about as follows: Those societies that practiced sprinkling for baptism, referred to as Baptists by Dr. Whittitt, were not Baptist churches at all, but what we would call pedo-Baptist churches, that practiced sprinkling for baptism, but after investigation of the rite of baptism from a Bible standpoint, reached the conclusion that immersion alone is scriptural baptism, and embraced an unpracticed it. While all throughout that period prior to 1641 there were genuine Baptist churches that practiced immersion alone, of course, but because of persecution, were much secluded; but when the arm of persecution was stayed, those Baptists pushed themselves to the front and advocated Baptist doctrine vigorously, to the discomfiture of their antagonists.

While harm has come through our brother's monumental blunder, still God has overruled it for good. Our people are better posted in church history than ever before. And believers in Baptist church continuity have reason to rejoice as far as church history can furnish matter for joy for the current controversy has furnished facts that sustain their view of the continuity of the visible church our dear Redeemer instituted, all along those years which have been called in question by the President of our

denominational assembly. It has been carefully examined and found without a flaw. It now remains to be proved what never can be proven, that time was, since the establishment of the

visible church by the God of Heaven, when there was no such church on earth; that the devil and his allies succeeded in annihilating it. Let those Baptist brethren who are wont to sneer at the idea of Baptist church continuity, and thus expose a vein of infidelity in the make-up of their religious organism, quiet themselves for awhile.

In conclusion I remark, that so far as I am concerned, I have no more heed of church history to prove that Jesus was a true prophet, and spoke the truth, than I have for the discoveries of science to prove the truth of revelation. The word of Christ is enough, and the end of all controversy with me. And may "my right hand forget its cunning, and my tongue cleave to the roof of my mouth," if I ever throw discredit upon the word of the Lord, which endureth forever.

In conclusion I remark, that while Bro. Whittitt is held in esteem as a scholarly, pious man, confidence in him as a church historian is destroyed; and that so great is the desire for him to resign the position he occupies, that I am confident he will do so, and at the meeting of the trustees at Wilmington, N. C., in May. That his continued connection with the Seminary will be detrimental to its interests, is palpable. His own self-respect as a noble, high-toned Christian gentleman, will not permit him to continue longer than he can prudently bow himself out with one of those graceful bows characteristic of the good man. O. D. BOWEN.

Ellisville, Miss.  
P. S.—My own belief is, that a perfect history of the church of Christ cannot be written except by the infallible Chronicler, who himself has been with her along her journey, embracing the wilderness period of 1,260 years. I believe, too, that if we had a complete history of her journey, we could hear the links in the chain rattle clear back to the mountain in Galilee from whence the God of Heaven sent her forth, yea, clear back to the Jordan, and to the beginning of that baptism, which was from Heaven and not of men.

O. D. B.  
**Remember the Old Folks.**  
BY ST. CLAIR LAWRENCE.

I write to children; not babies that need nursing, nor boys and girls within spanking age; but grown-up children, gone out from home, leaving parents behind. Say, children, will you read without a nose-curl or a spell of yawning, a word of counsel from an old, ugly, bald-headed man that loves you? If so, here we go.

Will you call me quizzical if I ask a question or two? Don't grow quizzical and bend over, but answer with your head up. I have a good reason for asking. Listen: Do you love father and mother now as well as you did when you kissed them good-bye? When children leave home, new associations, new thoughts, new cares, all come creeping into the mind and heart, so that, if you grow careless, they may crowd out the old loves. Be careful. The change, if change there be, is with you; no change with me.

Will you call me quizzical if I ask a question or two? Don't grow quizzical and bend over, but answer with your head up. I have a good reason for asking. Listen: Do you love father and mother now as well as you did when you kissed them good-bye? When children leave home, new associations, new thoughts, new cares, all come creeping into the mind and heart, so that, if you grow careless, they may crowd out the old loves. Be careful. The change, if change there be, is with you; no change with me.

can never know, without a like experience what it cost them to give you up, what a vacancy you left behind.

Now for other questions, please. What are you doing to comfort them? And you visiting them every opportunity that offers? If not, you are doing wrong. Neither time nor expense should hinder. Mark it well. When some day the news reaches you that father or mother is gone, you will not begrudge the time given or the money spent, in visits and bestowments, to make them happy.

If you are far away, do you write to your parents often? An aged mother lately said, "My boys have all forsaken me," and she wept tears of deepest sorrow. Her trouble was, no word had reached her for months from her sons, who were making fortunes in the West. She had watched the mails with anxious heart, till in despair she was almost broken-hearted. It was all occasioned by the sheer neglect of children whose infancy and early years she had watched with sleepless love.

Are you, who read these lines, guilty of this crime? Crime I call it, and crime it is. Oh, how full is many a mother's heart, of sorrow and foreboding, when just a few lines, a mere postal card, perhaps, from an absent son or daughter, would fill it with joy and praise. Children, write often—if but to say: "Dear Parents: I am well. Your affectionate child." Such messages will stay the tide of painful anxiety that is almost breaking father or mother's heart, if long neglected. That was a warm-hearted son who wrote, "MY MOTHER."

"The hills may tower, the waves may rise,  
And roll between my home and me;  
Yet shall my unquenching memories  
Turn with undying love to thee."  
Blue Mountain, Miss.

## QUEEN CITY BUSINESS COLLEGE And School of Shorthand and Typewriting, Meridian, Mississippi.

Cheapest and best college in the South. Endorsed by leading business men, law firms, superintendents of education. Located in the leading city of the State, where communication is direct with the business world, and have the greatest prestige to secure positions for graduates. Railroad fare deducted from one-third tuition until positions are secured. Numbers are rendering their lives more useful, and placing themselves in good situations which lead to fortune, by equipping themselves with a business education. Send at once for printed matter. Address: J. J. FERGUSON, President, 226-6m Meridian, Miss.

## IUKA NORMAL INSTITUTE IUKA, MISSISSIPPI.

Scholastic year begins Sep. 1, 1894—10 months. Money is high. Everything else is low. The Normal has reduced prices to suit, and the faculty has been strengthened to keep pace with the splendid reputation of the school. Write H. A. Dean for handsome catalogue. If

**Special Notice.**  
We can put a young man or lady who wants a chance to improve on business lines, in the way of obtaining a good business education in a first-class Commercial College at very reasonable rates, if they will communicate with us. "First come, first served." Address, BAPTIST RECORD, Meridian, Miss.

## Fasting.

[I am requested to give, for publication, a synopsis of last Sabbath's sermon. M. V. N.]

"And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink? And he said unto them, Can the children of the bride-chamber fast while the bride-groom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke 5:33, 34, 35.

## FASTING WAS A FREQUENT CUSTOM.

Both in the Old and in New Testament times. "The disciples of John and of the Pharisees fasted often." Paul said he was "in fastings often." The "church at Antioch fasted and prayed." Christ "fasted in the wilderness." The duty seems now to be lightly esteemed and seldom observed. Our forefathers observed it. The churches of fifty and a hundred years ago had their set times and special occasions for fasting? Not so now. Little is said, and less done, by the churches of this day. Some, and even ministers (not many I trust), go so far as to say that the day for fasting has gone by; that it is not obligatory, and not to be observed now! The disciple of Christ did not fast while he was with them; but he said, "The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days."—Therefore, ever after the ascension of Christ, it is the duty of his disciples to fast.

Jesus so instructed and made it of divine appointment. There are great blessings, therefore, in it to us.

## II. WHEN SHALL WE FAST?

1. *Statedly.* "Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda joy and gladness, and cheerfulness." Zechariah 8:19.

2. *On special occasions.* See 2nd Chron. 20:13-20:25. When Moab, Ammon and Mt. Seir invaded Judea, and Jehoshaphat proclaimed a fast, and he, and all Judea, sought the Lord for deliverance; and God harkened and delivered. Also the church at Antioch fasted and prayed before sending Paul and Barnabas on their foreign missionary journey. See Acts 13:1-3. Cornelius was "fasting and praying" (Acts 10:30) when an angel appeared and told him to send for Peter.

## III. HOW LONG SHALL WE FAST?

1. *Christ fasted forty days.* (This used to be a great argument with skeptics against the Bible. They said if Christ was a man as well as God, that his humanity would have starved to death in forty days; that no man could fast forty days and not die. I was glad, a few years ago, when Dr. Tanner, of New York, under the eye of witnesses and a physician, fasted forty days, and did not die.) But Christ does not command us to fast forty days. Paul fasted once as long as fourteen days. Esther's fast was three days. Jeremiah (36:6) speaks of the "fasting day." The children of Israel "fasted that day until evening." Jude 20:26. (When they slew all the Ben-jaminites.) David and his men fasted and mourned and wept until evening" upon the death

Lee, Miss.

**WANTED**—Several faithful men or women to travel for responsible house in Mississippi. Salary \$750 and expenses. Position permanent. References. Enclose self-addressed stamped envelope The National Star Insurance Building Chicago

The latest hit is the Schubert Piano, with Mandolin attached. The Piano is a new model, and is a very fine instrument. It is now on hand at the HOUSE, 2322 Front street, Meridian, Miss. 6-4-2.

of Saul and Jonathan). 2d. Sam. 1:11-13. So "one day until evening" seems to have been the ordinary length of a fast.

## IV. WHAT IS THE REAL, OR SPIRITUAL FAST?

Not simply to abstain from food; not "sackcloth and ashes"; not a "sacred countenance"; but to abstain from sin. See Isa. 58:3-10. "Is not this fast I have chosen, to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? \* \* \* then shall thy light rise in obscurity, and thy darkness be as the noonday."

## V. WHAT BLESSINGS ARE DESIGNED THROUGH FASTING?

1. *Spiritual preparation.* Jesus fasted, either for the preparation of his humanity, or for an example to us. Have we not a mission in the world, and have we no need of spiritual endurance? Paul, the inspired apostle of the Gentiles, found it necessary to be "in fastings often." How much more do we need it! If blessings are divinely appointed through such means, can we afford to neglect it?

2. *Divine guidance in the spread of the gospel.* "The Holy Spirit said (to the church at Antioch), Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13:2-3.

Shall we not send ministers to the regions beyond? Shall we not "pray the Lord of the harvest to send, through us, more laborers into the harvest"? Shall we not fast and pray for their success?

3. *To save sinners from destruction.* Esther (4:16) and her people were doomed to die. The decree had gone forth, sealed with the king's signet. Esther proclaimed a fast, and the Jews prayed to God. The scepter of peace was extended and they did not die. The decree of Almighty God had gone forth. "The soul that sinneth, it shall die." Shall we not fast and pray, that the scepter of mercy may be extended to sinners now?

4. *To save great sinners from extreme cases.* Jesus said: "This kind goeth not out by prayer and fasting." Matt. 17:21. Is there not such a thing as special prayers, special providences, and hence, special blessings? When God tells us what to do, that he may thus bless us, shall we not obey?

We must have a good substantial vessel in which to cross the Ocean of Life. A common "dugout" will not do, it must be a good-size vessel so as to be able to ride the storms of temptation, trouble and disappointment. To do this, the vessel must be constructed of sound timbers, and God must guide us in the building thereof. But how many have tried to construct a vessel after their own notion; and then, as one has said: "Gone to sleep while skirting the reefs." Brother, follow God's plan and enter eternity without a shipwreck.

H. W. LANTRIP.

**WANTED**—Several faithful men or women to travel for responsible house in Mississippi. Salary \$750 and expenses. Position permanent. References. Enclose self-addressed stamped envelope The National Star Insurance Building Chicago

The latest hit is the Schubert Piano, with Mandolin attached. The Piano is a new model, and is a very fine instrument. It is now on hand at the HOUSE, 2322 Front street, Meridian, Miss. 6-4-2.

## Sonship of Christians.

Not a little has been said and written of late on the "Fatherhood of God." It is evident that the term "Father" is used in a variety of senses by different writers. The dictionaries give to the word father some eight definitions; so we see it is quite an indefinite term. I have no disposition to follow these definitions through their labyrinth, but I would like to present a scriptural view of the sonship of Christians.

1. All persons are not sons of God. The Pharisees said to Jesus, "We have one Father, even God." But Jesus replied, "If God were your Father, ye would love me." But so far from admitting that God was their Father, he said to them: "Ye are of your father, the devil, and the lusts of your father ye will do." In the parable of the wheat and the tares, Jesus said: "The good seed are the children of the kingdom, but the tares are the children of the wicked one." Paul said to the Ephesians: "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." These scriptures clearly prove that all persons are not the children of God.

2. Only spiritually regenerated people are the sons of God. Paul said: "As many as are led by the Spirit of God, they are the sons of God." And to the same people he said: "To have received the spirit of adoption whereby ye cry, Abba, Father." Only those could call God Father who had been adopted into his family by the Holy Spirit. John said of Jesus: "He came to his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God; even to them that believed on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here were the Jews, the natural descendants of Abraham, the people of whom Christ has been

and therefore, in a sense, "his own" people. But they rejected him, which they would not have done if they had been children of God. Some of them, however, received him, but only those who were regenerated, or "born of God." This is in strict accord with the teaching of Jesus to Nicodemus, when he said to that learned rabbi, "Ye must be born again."

3. It is by faith that we become the sons of God. Paul says: "It is of faith, that it might be by grace to them and that the promise might be sure to all the seed." The Apostle treats at length the condition of receiving the "promise of God, in the Epistle to the Galatians, and says: "Ye are all the children of God, by faith in Christ Jesus; for as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The stress is laid on faith as that through which the grace of salvation and spiritual sonship come to men.

4. Men of the world are ignorant of the glory of being sons of God. The Apostle John says: "Behold what manner of love the Father has bestowed upon

us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Our Heavenly Father has bestowed upon believers the great love of being called "the sons of God." The world does not understand or appreciate this relationship, for the reason that it does not know and appreciate God.

5. The sons of God are heirs to an incorruptible inheritance. Paul informs us that "the Spirit himself beareth witness with our spirit that we are children of God. And if children, then heirs—heirs of God and joint heirs with Christ." The child is an heir to the father's estate. How rich, then, are the children of God! Peter speaks of the "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." We cannot give an inventory of the possessions of the children of God. It embraces riches of grace that are only measured by God's abundant mercy. It is a glorious inheritance. Eden was corrupted by sin, but the Christian's inheritance cannot be corrupted. Like the sun ray that purifies the earth, but cannot itself become contaminated. Oh, Christian, "All are yours, and ye are Christ's, and Christ is God's."

J. B. SEARCY.

## Our Sunday School Lesson.

In a recent issue of THE RECORD, the editor referring to the Sunday School Lessons in its columns, says: "We would be glad to hear from any of our people who are studying them as to their value as help in the work." Certainly, this is due Bro. Yarbrough, just as it is due a pastor or teacher, that those interested in his work should occasionally give him a few words of commendation for his encouragement, or, if need be, of suggestive advice. I have been wishing that some one would do this, and anyway, please permit me to say that I have some experience with the lessons gotten up for the papers, but THE RECORD's expositions are more satisfactory to me than all others, because I derive more practical benefit from them. It seems to me that the majority of our lesson expositors take it for granted that we for whom they write, know more than very many of us do; hence, they are not sufficiently explicit. True, there is not room in a paper nor in a quarterly for a lengthy comment, but a plain, concise statement of the meaning of each text, together with references to explanatory texts can be given in a small space, and this, to my mind, Bro. Yarbrough does more understandingly, hence, more satisfactorily, than any others that I know. I, for one, am much benefited by his expositions, hence, I like them.

MARY J. WELCH—  
Shuqualak, Miss.

## 10 Cents

(silver or stamp) pays for a complete set of college days, and other interesting matter. The regular price of the book is 25 cts. Our business is to secure positions for teachers in schools, and our motto is "We will not be outdone." SOUTHERN TEACHERS' BUREAU, Louisville, Ky. 1917-17.

## The Gressett Music House is the place to buy your Pianos and organs for cash.

For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or C. A. DESAUSSE, G. P. A. Memphis, Tenn.

## A Word From Clarksdale.

I wish brethren throughout the State, who know of Baptists in or near Clarksdale, would write to me, giving information that would be helpful to me in enlisting such persons in the cause of our Master.

I make this request because there are so many of our brethren in the Delta, who have no church affiliation with any organization located in their midst. And how much do these struggling churches need their help! It is surprising how many I have found in and about this thriving place yet holding their church membership back "in the hills." And it is sad to discover so many who were once of us, now comfortably settled with their families in other churches. The success of one of the denominations here, and throughout the Delta, reminds us that it is important to be on the ground in time. The growth of a religious cause must keep pace with the growth of the community, or, after long and patient labor, work up from the foot of the class. We are years behind in Clarksdale; yet the outlook is by no means discouraging. I beg an interest in the prayers of my brethren. Fraternally,

S. M. ELLIS.

Feb. 22, 1897.

## Parting Words.

I wish to assure the Carrollton brethren, that their kind words of "love and esteem" are cordially reciprocated. The Lord did graciously bless our union as pastor and people. To Him, be all the praise: "For it was God that wrought in us, both to will and to do of His good pleasure." I record here my best wishes and earnest prayers for their future success under the ministrations of the incoming pastor.

M. V. N.

## WANTED.

Agents in every county in Tennessee, Alabama, Arkansas, Mississippi and Louisiana, to introduce Educational Specialties. No book, no "chestnut", something new, a unique, artistic, beautiful—seller. A high-class work appeals to all classes, rich and poor; within the reach of all. We want men of character and ability; none other need apply. Intelligence, a requisite; must be neat in dress and polite in address. Good references required. Teachers and students especially desired. I offer "no snap," but to men who have the qualities of a salesman, intelligence, push and enterprise, I can give enjoyable, remunerative work. Don't consume our time unless you have the above requisites and mean business. W. B. McCASLIN, Room 28 Southern Express Building, Memphis, Tenn. 3-4-25t.

## Winter Tourist Tickets.

Commencing November 1st agents of the Memphis & Charleston Railroad will sell round-trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points en route. Remember that the Memphis & Charleston R. R. is the shortest line via Chattanooga and Lookout Mountain. Splendid roadbed, fast time, elegant equipment. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or C. A. DESAUSSE, G. P. A. Memphis, Tenn.

## The Gressett

Music House is the place to buy your Pianos and organs for cash. Front street, Meridian, Miss. 1917-17.



## W. M. U. Department.

MISS MARY P. HACKETT, EDITOR.

### March.

JAPAN.—"Behold, now is the accepted time; behold, now is the day of salvation." S. B. C. Mission opened, 1889; missionaries, 6; native assistants, 4; stations, 2; churches, 1; membership, 40; baptisms, 3; Sunday School scholars, 150.

STUDY TOPICS.—With the war and victory help the cause of religion? The influence of European civilization. Greater religious liberty. Higher rank among nations. A time of possible peril and great opportunity.

### To-Day and To-Morrow.

Don't tell me of to-morrow. Give me the man who'll say, "Let's do the deed to-day." We may all command the present. If we act and never wait. But repentance is the phantom Of the past that comes too late. Don't tell me of to-morrow. There is much to do to-day. That can never be accomplished. If we throw the hours away. Who the future can foretell? Then, why put off till to-morrow What to-day can do so well? Don't tell me of to-morrow. If we look upon the past. How much that we have left to do. We cannot do at last. To-day, it is the only time. For all on this frail earth. It takes an age to form a life. A moment gives it birth.

—Carpenter.

We give in this issue an article by Mrs. Kate Kimbrough, on the subject of "Self-denial." Probably all are not aware of the fact that the third week in March has been set apart as a week of self-denial and of prayer, and of giving. Cannot the sisters make a real denial of self during this time, and give the results to our Mission work? Surely we who have so much, can spare a little of what is spent for personal comfort to help the Master's cause.

The following article was written to be read at the ladies' meeting of the Union Association at Hermonville on the fifth Sunday in January, but on account of inclement weather, there was no meeting. At the request of the vice-president (Mrs. N. O. Thompson), the author of the article, Mrs. S. J. Phillips, of Port Gibson, kindly sent it to us for publication. We are glad, indeed, to have something from the pen of this active worker and we very much appreciate her kind words of commendation of the W. M. U. Department of the paper:

### Christian Woman's Work.

This is a subject vast and comprehensive in its significance. It is not my purpose to write of woman's sphere, upon which so many different views are held, and abler pens than mine discuss. The Christian woman's sphere is wherever God has placed her and it is only when she fills her sphere, as God would have it, that the call comes to "come up higher."

We each have our sphere—our little world. Daily do our lives come in contact with those of others, and, as a little pebble dropped into the running stream sets in motion a wave that continually widens and widens, until it touches the mossy bank, so

a wave motion that circles on and on, till swallowed up on the

shores of eternity. Then, since this is true, should not all our influence be on the side of right? Be to thyself, and to thy duties true. Look on the world, its troubles and its sin. And own, that thou hast much indeed to do.

Indeed, as we look around us, we find that there is much to do. But before we can accomplish much for Christ, we should more fully give ourselves to him. Until this we do, we can never be really useful and happy, accomplishing the highest good.

Cuyler in "Christianity in the Home," says: "Whatsoever one takes to be the paramount object of his thoughts and his affections, in that will he become the most effective, as well as find the highest enjoyment." Men, who have held to one idea, are generally the ones who have accomplished most in the world. Newton made "star-eyed science" his goddess and she opened up to him the treasures of her store-house, revealing to him her secrets, and teaching him to weigh the globe. Edison, the nineteenth century "Wizard," it is said, becomes so absorbed in his discoveries, that he has to be aroused to partake of his daily food. By his unswerving devotion, he has become a wonderful success.

We should surrender the citadel of our hearts to Christ—give to Him the keys. Then, will our work for Him partake of some thing of the artists' love for his work; who for very love of it, works on far into the night, while the day laborer, who works merely for money, quits as soon as the day is over.

But the question comes, "How can we work for Christ? How can we make the world better for our having lived?" By living our best, and up to the highest that is in us.

"Is neither one day nor a noble deed. Makes a life that is lovely and grand. But the little things that it patiently takes To bear, to do and to understand."

If we can only put one touch of a rosy sunset, into the life of some man or woman, we will not have lived in vain. In attempting great things for Christ, let us not neglect the little things that make up life's sum.

There is a great work before the Christian women of today, and they have in the past already accomplished a great work. The work of the Woman's Missionary Union, with that noble woman at the head, Miss Annie Armstrong, of Baltimore, would be hard to estimate, and were it not for the contributions to our State, Home and Foreign missions sent up by the various societies, belonging to the Union, the receipts of our boards would be greatly lessened. Shall we lag behind in this work? We have many noble leaders who are giving their time, their talent and their influence to this work of love, and shall we refuse to follow or even to hold up their hands?

"Oh! folded hands—clasped close in dull despair, Grow busy, with God's work of love and peace. Oh! heart forget to grieve and rise to where misgivings cease."

Then, let us press forward with renewed courage. We are entering on a new year, with pages fair, spread out before us. As each day passes, may it prove an unsullied page in the year book of time, and, at its close, may the record of the Christian women throughout our land, be

Christian woman's work. (MRS. S. J. PHILLIPS.

### Woman's Power.

A man can build a mission. A man can furnish it throughout. A man can build a palace. With lofty walls and stately sin. A man can build a temple. With high and spacious dome. But no man in the world can build That precious thing called home.

So, 'tis a happy family. Of women far and wide. To turn a cot or palace. Into something else beside. Where brothers, sons and husbands tried. With willing footsteps come. A place of rest, where love abounds. A perfect Kingdom—Home. —Janet Jones, in Exchange.

### Self-denial Week.

Bancroft tells us of the American Indian, who was perpetually imposing of himself extreme hardships, that by penance and suffering, he might atone for his offenses, and by acts of self-denial he might win for himself the powerful favor of the invisible world. In contrast with the poor Indian, thinking, in the midnight darkness of his barbarism to reach the happy hunting grounds of the Great Spirit through much self-imposed suffering, is the Christian, on whose pathway the lamps of the Word shine so beautifully bright and whose salvation was assured these nineteen centuries ago by the one great sacrifice.

We Christian women, finding ourselves in this happy condition, read in our Guide Book very many plain directions for our homeward journey, such as, "Deny thyself and take up thy cross and follow me." How and when shall we deny ourselves? Usually this is for each of us to decide individually, as we are true Baptists and live in this glorious country made free by the old Book; but the opportunity is open to be given us to make special efforts in this line. The Home Journal asks that the

first week in March, beginning with the twentieth day, be observed as a week of self-denial, the offerings made during that time to be appropriated to home mission work. We hear enough of the self-denials and hardships of the devoted ones in this work to make many of us in our comfortable, pleasant homes, hang our heads in humility by comparison of work for our common Savior. Truly, "In common things, the law of sacrifice takes the form of positive duty" and since our every-day lives have to do with the "common things" I would most earnestly appeal to the sisters, especially to those of the Oxford Association, to think on these things of duty and sacrifice for this appointed week at least, and see if the saying, "The reward of our duty is the power to test-fail another" will bear the test-fail.

The women of the Oxford Baptist church have agreed to have daily prayer meetings during that week, believing that "more things are wrought by prayer than this world dreams of." It ought to be helpful to us to bear in mind this scripture, "Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom." Then, let us press forward with renewed courage. We are entering on a new year, with pages fair, spread out before us. As each day passes, may it prove an unsullied page in the year book of time, and, at its close, may the record of the Christian women throughout our land, be

Christian woman's work. (MRS. S. J. PHILLIPS.

Africa helping evangelize England! That seems strange. But Mark Gay Pearson raised several thousand dollars in South Africa for the West London mission. The world is becoming a unit. Happy is the gospel of Jesus the centre and core of that unity.

### Miss Lula Whilden.

One of our missionaries in China went with her father, Rev. B. W. Whilden (now of Williston, S. C.), and her mother, Mrs. Eliza Whilden (who in a short time died and is buried in China), and one sister and brothers in 1848. Bro. W. F. returned with his children and married again. The health of his second wife failing, he returned to the United States, and has labored chiefly in South Carolina. I do not know at what time Miss Lula entered her work at Canton. Some of you can tell she is doing a good work, and I believe her published letter in a recent issue of THE RECORD will be of interest to all who love foreign missions.

Sincerely yours,

W. H. R.

### Golden Wedding.

December 17th was the fiftieth anniversary of the marriage of Judge and Mrs. W. P. Baggett and the rare occasion was appropriately celebrated by a gathering of relatives and very near friends of this aged couple who were heartily congratulated for their success in life and were wished many happy days yet among us. At 9 o'clock Mrs. L. H. Baggett gracefully announced supper and at this call there was no time lost. When we reached the dining room our eyes were greeted with two well arranged tables which were spread with substantial and delicacies in profusion, which were highly enjoyed by everyone. When all were again seated in the parlor, the gray-haired bride and groom related many reminiscences of their wedding day, among them an account of a Virginia reel which was danced at their wedding fifty years before. This ideal couple of old people seemed to enjoy the occasion very much and some claimed they looked ten years younger. At 11 o'clock the time for parting came and each and every one expressed a gladness for having been there. The only regrettable feature, was the absence of the sons and daughters in Texas and California who were unable to be present. They remembered the old folks, however, with telegrams of love and congratulations. "I feel that I voice the sentiment of every one present when I say that their past lives are worthy of emulation."

GUEST.

Texas. (This was inadvertently overlooked, which we greatly regret. EDS.)

### ACTING THE GENTLEMAN.

### A Story For Boys.

BY BESSIE LACKEY STAPLETON.

CHAPTER 5—Continued.

"Who's there," he demanded on opening the door. "It's me, Judge, I come to bring your keys home." His voice was calm and steady, but he trembled in every limb.

"Henry Lenton, do you mean to say you have my keys?"

"Yes, sir, but I bring 'em home. Here they is," holding out the bunch. With the bunch of keys he grabbed Henry's hand, pulled him inside and didn't pause until he reached his study, where a light was burn-

"Boy, why did you keep my keys?" The Judge's voice was

harsh and cold and he seemed to look into Henry's very soul as he unflinchingly replied, "I forgot to give 'em ter you when the officer took me ter jail."

"Didn't he turn your pockets?"

"Yes, sir, but I had put the keys in my bosom to keep from losing 'em."

"How came you out of jail?"

"Oh! sir, I couldn't stay there, and I done everything ter git out, and finally I filed that largest key down on the iron bars to fit the key-hole. I'm sorry I had ter spoil yer key, but I couldn't stay in there."

For the first time the Judge let his critical eye fall from the boy's face to glance at the key.

"Did you come direct from the jail here?"

"Yes, sir."

"Any one with you?"

"No, sir."

"Why didn't you go home when you got out?"

The boy, startled at this question, so near his heart, blushed visibly. The Judge eyed him closely.

"Because sir, I couldn't bear to go home and let you think I had stolen your keys."

"Is this your only reason for coming here to-night?"

"Yes, sir."

"Are you going home now?"

"No, sir."

"What then?"

"I'm goin' back ter jail."

"Are you sure?"

"Yes, sir," never flinching from that awful gaze. "What for—why don't you go home?"

"Because it wouldn't be right ter run off, an' I'm goin' to stan' my trial."

"If you are not guilty, why are you arrested?" He paused.

"For breaking a young man's walking-cane."

"Is that all?"

"Yes, sir."

"Have a seat and tell me about it."

They had been standing facing each other so that the light fell full in the boy's face.

"There's nothing to tell, sir, only I broke that tall boy's cane because he held it before me to prevent my passing when I was in haste to reach your office this morning you hired me."

"Why did they wish to detain you?"

"Charlie and Ben were there, and they said I must tell them where I lodge. I had no lodging then, and I wouldn't tell them I slept out of doors. They thought they'd make me tell—so there's all of it."

"Are you telling the truth, boy?"

"I am, sir."

"And are you going back to jail?"

"Hain't I better?"

Oh! what earnestness was in that pleading tone, as they were turned to the Judge. "Don't you think I ought to go back?" repeated the boy, rising, and going over to the Judge.

"Would I be doin' right not to go? What must I do Judge?"

Still the man looked out of the window at the black clouds. He knew more of the ways of the world and the so-called courts of justice than his young inquirer. Yet he was a moral man. Where was duty?

(To be continued.)

A brilliant Oxford student who went to Africa and died after a year's work, said, before starting, to a friend who urged him not to risk his life: "I think it is with African missions as with the building of a great bridge; you know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ

### Notes on Japan.

PERSONAL APPEARANCE OF THE EMPRESS OF JAPAN.

Considerably taller than the average woman of Japan, her majesty presents to the gaze all those attributes which her people hold to be most expressive of patrician beauty. Of slight figure, straight in outline, she has the delicate waist, sloping shoulders, slender neck, and long, pale face to be seen only among the nobility of Japan. Her features, especially the nose, are more decided than one is accustomed to find. She has the long eyes and brows, and the jet black hair, growing in that arch upon the forehead, which, suggestive of the beloved Mount Fujiyama, is considered a crowning beauty in Dai Nippon. The Empress has also the exquisite hands of the Japanese gentle woman, and her tiny feet lose nothing in earty by being encased in sharply-pointed European shoes. Her Majesty wore a rich, very soft, brocade of native manufacture and the purest silk. It was of a delicate golden-brown, with figures in the same color, representing roses and chrysanthemums, and made in the prevailing European style, with large sleeves and full skirt. Her bonnet was a little French affair in delicate colors, and she carried in her hand a large parasol which harmonized with her gown.

The ladies-in-waiting were dressed in similar style, for the most rigid of the recently introduced court laws, is that all Japanese women shall appear before their sovereign dressed in European fashion. The more conservative of the women among the old nobility resent this so much that rather than adopt a toilette which is to them both distasteful and uncomfortable, they exile themselves from court festivities—a fact which easily explained the very great preponderance of men at this garden party. The ladies' Home Journal.

### Resolutions.

Feeling that we would not be doing our duty as a church were we to overlook this opportunity of saying something as expressive of our gratitude to a zealous brother, who has stood by us when we were truly weak, and counseled us when we were really needy; therefore,

Resolved, That it is the sense, as well as pleasure, of this church, in conference assembled, to express its high appreciation for, and confidence in, our worthy brother and former pastor, J. F. Bynum, who has so faithfully and earnestly served as pastor and citizen for four long years; and,

Resolved 2, That we would unhesitatingly recommend our brother to the Baptist and Christian brotherhood as a true and safe pastor and loyal citizen.

Resolved 3, That a copy of these resolutions be spread upon our book of records, and a copy sent to THE BAPTIST RECORD for publication.

ESCATAWPA BAPTIST CHURCH, S. H. SHANNON, Ch. Clk. Feb. 9, 1897.

## Cotton.

With careful rotation of crops and liberal fertilizations, cotton lands will improve.—The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. Use fertilizers containing not less than 3 to 4% Actual Potash.

Kanit is a complete specific against "Rust."

All about Potash—the results of its use by actual experiment on the cotton farms in the United States—is sold in a little book which we publish and will gladly mail free to any farmer in America who will write for it. GERMAN KALI WORKS, 92 Nassau St., New York.

NO HAIR NO PAY MOHN'S Indux: Hair: Crews WILL

Grow Hair on Bald Heads! Stop Hair from Falling Out! Cure Dandruff! Cure any Disease of the Scalp! Produce Beard or Mustache! Address, E. B. & D. W. JACKSON, PROPRIETORS, Indianapolis, Ind.

## Wine of Cardui

has demonstrated ten thousand times that it is almost infallible

FOR WOMAN'S PECULIAR WEAKNESSES.

It is the best medicine for the female system. It is a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "white" and "blue" of the month. It stops bleeding and relieves suffering.

For a full and complete description of this medicine, and for a list of the names of the druggists who sell it, send for a copy of the "Wine of Cardui" booklet, which will be mailed free to you. It is a booklet of 16 pages, and contains a full and complete description of the medicine, and a list of the names of the druggists who sell it. It is a booklet of 16 pages, and contains a full and complete description of the medicine, and a list of the names of the druggists who sell it.

For a full and complete description of this medicine, and for a list of the names of the druggists who sell it, send for a copy of the "Wine of Cardui" booklet, which will be mailed free to you. It is a booklet of 16 pages, and contains a full and complete description of the medicine, and a list of the names of the druggists who sell it.

When you plant seeds, plant FERRY'S Always the best. For sale everywhere. D. H. FERRY & CO., Detroit, Mich.

## ICURE FITS

Want your complexion clear and healthy, soft and delicate as a baby's, use HERRICK'S Soap. If you are troubled with pimples, blackheads, or any other skin disease, use HERRICK'S Soap. It will cure you of all these troubles, and give you a clear, healthy complexion. HERRICK'S Soap is sold everywhere. Write for a sample to HERRICK'S Soap Co., New York.

## HERE'S YOUR OPPORTUNITY

Positively the Greatest Bargain Ever Offered!



For Daily Use in Your Home or Office and especially to add the young folks in their studies no single work in the world equals that massive Reference Library.

The New Standard American Encyclopedia

A SUPERB REFERENCE WORK treating over 60,000 topics (10,000 more than other encyclopedias), covering the entire field of knowledge, thought, and endeavor.

FRESH FROM THE PRESS

The NEW STANDARD AMERICAN ENCYCLOPEDIA is brought down to the present time, and contains hundreds of articles on subjects not treated in any other reference work. Another important feature is what it stands absolutely alone in the very full Appendices, which embrace over 100 subdivisions, including a Biographical Dictionary, a Dictionary of Technical Terms, a Gazetteer of the United States, Statistics of Presidential Elections, State and Territorial Elections, Religious Summaries, Statistics of the Population of the World, and a Veritable Mine of Other information on thousands of subjects of universal interest and importance.

IT IS NOW THE STANDARD

Every school, college, court and public library, where the work has been thus far introduced, has immediately given it the preference over all others.

For a Limited Time Only—ONE DOLLAR—Just to introduce it to work.

You then at once see this splendid set of books for continued use and enjoyment. It is the One Great Practical Reference Library, for Professionals and Business Men, the Teacher, the Student, the Farmer, Artisan, and Mechanic.

With over 5,000 engravings, of superb quality and wonderful variety, including numerous engraved portraits of distinguished Poets, Authors, Physicians, Chemists, Philosophers, and Scientists, and with over 500 new maps and charts from the VERY LATEST EXPLORATIONS AND SURVEYS, delineating Continents, Empires, Countries, States, Cities, Towns, Canals, Solar, Lunar, and Planetary Systems, and every portion of the known world, and forming a Complete and Indexed Atlas of the whole. THE STANDARD AMERICAN is the best illustrated and the best mapped Encyclopedia in the English Language.

Our Great Introductory Offer

To secure widespread and favorable publicity for THE NEW STANDARD AMERICAN ENCYCLOPEDIA, we have decided to give a few introductory sets in each community throughout the country for comparison with all other reference works as to scope, breadth of treatment and educational value. We feel that every set will create a demand for others. While the distribution will be general in extent, it will last for a limited time only, after which our regular subscription sale will begin, at prices ranging from \$48 to \$72 a set, according to style of binding. Now, however, to only and thoroughly introduce the work, as above stated, we make the price merely nominal (about the cost of paper and printing), the distribution being limited to a very few weeks, reserving the privilege of withdrawing the offer at any time when we consider a sufficient number of these introductory sets, at the special price, has been distributed.

Send \$1 to THE ENCYCLOPEDIA PUBLISHING CO., 156 FIFTH AVENUE, New York City, and a full set of eight volumes of THE NEW STANDARD AMERICAN ENCYCLOPEDIA in cloth binding, will be forwarded prepaid to you. The rate of \$1 is payable in advance. If you prefer the half-moon binding, the monthly payment will be \$2, and for full sleep, \$2.50 per month for the year. We recommend the half-moon binding, as it is more elegant and serviceable, and will last a lifetime. If not as represented any set may be returned within ten days and money will be promptly refunded. Owing to the nominal price at which these introductory sets are sold, transportation charges must be paid by purchaser. Our confidence that the volumes will be cheerfully put to use is shown by sending a \$25 set of books on payment of only \$1. We also feel that you will thoroughly appreciate the superb new set and speak favorably of it to others. Sample pages, with specimen illustrations, will also be sent on application until the offer is withdrawn. We refer you to the publisher of this newspaper. Always mention name of paper you see this offer in. Address.

THE ENCYCLOPEDIA PUBLISHING CO., 156 FIFTH AVENUE, NEW YORK CITY.

## ALABAMA GREAT SOUTHERN R. R.

Memphis to the East, via the Shenandoah Valley Route.

MEMPHIS AND CHARLESTON RAILROAD. Memphis to the East, via the Shenandoah Valley Route. Memphis to the East, via the Shenandoah Valley Route. Memphis to the East, via the Shenandoah Valley Route.

Positively the shortest line between Memphis and Washington, Philadelphia and New York operating Pullman Sleeping Cars. At Roanoke close connection is made with trains carrying Pullman Sleepers to Lynchburg and Norfolk.

WINTER TOURIST TICKETS.

Commencing November 1st, agents of the Memphis & Charleston Railroad will sell round trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R., is the shortest line via Chattanooga and Lookout Mountain. Splendid roadbed. Fast time. Elegant equipment. For rates, schedules, sleeping car berths, address any agent of the M. & C. R. R., or R. D. NESBIT, Tkt. Agt. Continental Bank Building, C. A. De Sansure, G. P. A., Memphis, Tenn.

THE CAN BE OBTAINED OF MAX. RATHBART, Pres. Agt., Memphis, Tenn. C. P. AYMON, Gen'l Pass. Agt., Louisville, Ky.

## ICURE FITS

Want your complexion clear and healthy, soft and delicate as a baby's, use HERRICK'S Soap. If you are troubled with pimples, blackheads, or any other skin disease, use HERRICK'S Soap. It will cure you of all these troubles, and give you a clear, healthy complexion. HERRICK'S Soap is sold everywhere. Write for a sample to HERRICK'S Soap Co., New York.

A PREMIUM THAT IS A PREMIUM, WITH A PAPER  
THAT IS A PAPER!

**LISTEN!** From now until the 1st. of July, 1897, we will, for the sum of \$2.80, send you a copy of the **International Pronouncing Sunday School Teacher's Bible**, and **The Baptist Record**, which has been for 20 years the unflinching and loyal organ of Mississippi Baptists, and all of this for one year. This Bible sells at retail for \$3.00 and upwards, and the subscription price of **THE BAPTIST RECORD** is only \$1.50, making, when put together, the sum of \$4.50. You get both for \$2.80, making a clear gain of \$1.70. This Book has all the modern improvements. This picture gives you the size of the Bible, with style of binding and type.

To procure one of the best Sunday School Teacher's Bibles ever published, at a very low rate.

THE GOSPEL, ACCORDING TO

[illegible]

In September, 1895, Prof. A. H. Ellett was added to the faculty of Blue Mountain Female College, and placed in charge of a PUBLIC SCHOOL TEACHERS' DEPARTMENT. The design of this department is to prepare young ladies for public school examinations and public school teaching. Prof. Ellett was for seven years one of the leading spirits in the faculty of the Iuka Normal Institute, and is wonderfully well adapted to the work which we have committed to him. We have observed and tested his work, and we are sure that he has no superior in Mississippi in his line.

The last quarter of this session will open the 12th of April and close the 17th of June. During that quarter Prof. Ellett will give special attention to those

Home, one can reduce expenses for board and tuition for the 10 weeks to \$25. Scores of young ladies ought to take advantage of this opportunity and fit themselves for better positions and more efficient work.

1. If girls wish to graduate at our State University, we can prepare them to enter the Junior Class without examination. The Professors there have spoken in special praise of the solidity and thoroughness of our work.

2. This is our 24th annual session, and the school has grown steadily and made constant improvements from its first session until now.

3. Besides our local patronage 172 boarders have been enrolled this session and there are more to come.

4. Our faculty includes 6 men and 11 women, all of whom have advantages and successful experience.

tages in music, art, elocution, stenography, telegraphy, etc.

6. When you want a catalogue or other information, write to **LOWREY & BERRY.**  
Blue Mountain, Tippah county, Miss. 3 4 4t

When I saw only I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FIBROSIS, PSEPHY, SWELLING SICKNESS a life-long study. I want only my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postage addressed.

**WANTED**—Salesmen to sell a very complete line of lubricating oils and greases, etc. Liberal terms to good men. **JEWEL REFINING Co.,** Cleveland, O.

The latest gift in the Schubert  
Piano, with  
ment, at the GRESSETT MUSIC  
HOUSE, 232 Front street, Me-  
ridien, N. H. 8-4-2t.

THE CHEAPEST SCHOOL IN THE SOUTH IS THE

# Dickson Normal and Commercial Institute,

**FOR BOTH SEXES.**  
**NEXT TERM OPENS JAN. 13.**

This will be a special term for teachers. In addition to the work in the higher departments of the school, classes will be organized in all the grades of public school work. We make a specialty of preparing teachers for the State Peabody Normal. A larger per cent of our pupils than of any other school attended these Summer Normals last year. If any of the pupils who had gone over the work under us, failed, we have no knowledge of it. We have the largest patronage of any Normal School in the South. Send for complete catalogue. Address, \_\_\_\_\_

WADE & LOGGINS,      ::      ::      DICKSON, TENN.

A coarse skin is one of the effects of sun and air. Use HEISKELL'S Soap to undo the weather's work. Makes the skin soft and white.

### A GIRL THAT MAKES MONEY.

Dear Editor:—I am tired of answering letters from people who heard of my success selling the Vapor Bath Cabinets to families and physicians. I make money the year around. Last month I got right around home. Par of the World Mfg. Co., Columbus, O. They are reliable. I have sold them all over the country. They are clean and healthful. Beautify the skin and absolutely cure Colds, Rheumatism, Neuralgia, Malaria, Bright's Disease and all Blood, Nerve, Skin and Kidney troubles. I save Dr. and medicine bills. Any one